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"YSOPETE" IN SPANISH.

To the Editors of *Mod. Lang. Notes*.

SIRS :—In an article on the "Ysopo" of Burgos, published by Mr. Laubscher in the issue of the *Modern Language Notes* for March of this year, there occurs (p. 70) the following statement in regard to the earliest use of the word "Ysopete" in Spanish :

The word "Ysopete" found in the *explicit* is unusual in most Spanish collections. It may, therefore, be of interest to note that the earliest use of it known to the Romance Seminary of Johns Hopkins University is in an inventory of 1460 : "Otro librete que es quesopete en papel, etc."

In view of this, it is worth mentioning that more than a century earlier, Juan Ruiz, in *copla* 96 of his *Libro de Buen Amor*, explicitly refers to a fable-collection "Ysopete" as the source of one of his fables :

Como la buena dueña era mucho letrada,  
sotil, entendida, cuerda, bien mesurada,  
dixo ala mi vieja, quele avja enbiada,  
esta fabla conpuesta, de *ysopete* sacada.

H. R. LANG.

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CHAUCEr AND THE *Cléomadès*.

To the Editors of *Mod. Lang. Notes*.

SIRS :—Mr. Hinckley's recent communication to *Modern Language Notes* (xxiv, 95) in regard to my contention that Chaucer before writing his *Squire's Tale* had known the *Cléomadès*, raises an objection to which I am by no means blind. It is indeed somewhat perplexing that we should find in the English poem neither phraseology nor names at all similar to anything in Adenet's romance. Yet I regard this circumstance, though possibly injurious, as by no means fatal to the hypothesis which I hold. The tired parallel passage argument often fails to prove anything in particular,—except, perhaps, that parallel passages meet at infinity. May not one make shift with a cautious assumption of borrowing,

without buttressing his position with parallel passages? Some time ago I virtually rested my case for Chaucer's acquaintance with the *Cléomadès* in an article to which Mr. Hinckley has kindly referred in his *Notes on Chaucer*. To this I resorted somewhat casually in a note to my recent study, "The *Cléomadès* and Related Folk-Tales." That I did not mention Mr. Hinckley's opinion there was doubtless due to my feeling that he was only one of many excellent scholars who disagreed with me. I sincerely regret that I should seem to have ignored his *Notes on Chaucer*, which I have consulted more than once with a great deal of interest.

H. S. V. JONES.

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A SOURCE FOR *Christ*, LL. 348-377.

To the Editors of *Mod. Lang. Notes*.

SIRS :—Professor Cook's excellent work in discovering the sources of Cynewulf's *Christ* is, on his own frank admission, subject to correction and supplementation. I venture, therefore, to offer some emendations.

Lines 348-377 he hesitatingly bases on the antiphon

O Radix Jesse, qui stas in signum populorum,  
super quem continebunt reges os suum,  
quem gentes deprecabuntur : veni ad liberandum nos, jam noli tardare.

The only apparent correspondences with this in the text of the *Christ* are line 373 *ne lata tō lange* = *jam noli tardare*, and line 374 *þæt þū ūs āh-redde* = *ad liberandum nos*. These lines, as will be pointed out later, may be otherwise explained ; the rest of the passage has no obvious relation with *O Radix*.

There is, however, a curiously indirect piece of evidence which seems to indicate that Cynewulf, while composing the passage in question, was thinking of

O Sapientia, quæ ex ore altissimi prodiisti,  
attingens a fine usque ad finem, fortiter  
suaviterque disponens omnia : veni ad docendum nos viam prudentiæ.